THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."—REV. 20: 4.

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WITHOUT PURSE AND SCRIP.

BY ELDER JULIAN EMERSON YOUNG OF THE GERMAN MISSION.

OF the great blessings that have come to me, perhaps the greatest was the week spent between Solingen and Kassel, preaching the Gospel, as it should be preached, without money.

In response to the suggestion of our European mission president, Apostle Lyman, we, together with other brethren, who found it practicable, in different parts of Germany, left our quiet field to make a part or the whole of the journey afoot to conference in Berlin. Only the Elders that were fortunate enough to set out under these conditions can tell how black the adversary painted up the day of departure. But singing in our hearts that dear, old hymn, "We doubt not the Lord nor his goodness," we marched forth, our valises well filled with tracts and our pockets empty of money.

Only our Heavenly Father knows the doubts and fears awakened in our minds; but, like Nephi, "being born of goodly parents," we had early learned that great truth, "When the Lord speaks, obey." After a sturdy tramp we knelt in a quiet spot and prayed, the power of the adversary left us and we were ministered to by the Holy Spirit. On we tramped, mile after mile, endeavoring to reach a city where we could hold an evening meeting. We thought little of eating; we dared not think of that. It was our first trip without purse or scrip and in the dead of winter. The rain began falling, night was fast coming on. It was very cold, being in a latitude some seven

hundred miles north of our home in Utah. That evening we reached a town, but found the main streets lined with saloons and the people Catholics. We took our departure, and after two hours we came to another place, but the people there rejected us also.

On we tramped, the influence of the Holy Spirit being strength to our body and balm to our aching limbs. One of my shoes gave way, letting the water in. By the light from a farmhouse window we could see an old wagon by the roadside, and in this we knelt and prayed. Then, entering the little city of Röhnsal, we found, through the guidance of the Spirit, a supper and bed ready for us. May peace and the blessing of the Lord abide with that family.

After breakfast we marched on conversing and tracting by the way, but were rejected pretty generally. We came to a very poor, miserable house, where the family and animals all live on the same floor. We were disappointed at not receiving food there, but were glad enough when not far away a good, old miller invited us to eat at his table, and then we saw how our Heavenly Father gave His servants the best that was to be had.

On we marched, but the whole district thereafter seemed inhospitable and ignorant; card-playing, smoking and drinking were common. One man, a railroad-hand, was kind enough, however, to give us our supper and also to say that he should have liked to keep us over night. After our frugal but welcome meal of a glass of water and sour, black bread and butter, we stepped again out into the night. It was bitter cold now. We tramped past crucifixes and statues of the Saints. At midnight we lay down in a forest, but everything was so wet and cold that we could not rest. At length we found a narrow, frosty plank and lay down, but could not sleep.

Wet and cold we entered another town. The night shift was in a factory, and we sought shelter in the bunk-room, from which came a light. We found two young men; at first they were very friendly (our clothes and manners perhaps accounting for the same). After a few words we gave them tracts and they invited us to stay until 5 a.m. We stretched out on the bunks, which were nothing but boards, and though nearly suffocated with the thick smoke in the low room, we fell asleep—and then awoke! The room was full of angry, dark-faced men, and one in no mistakable terms ordered us out. There was an effort made to lay hands on us, but we kept silent and hurriedly escaped from the weird scene.

It was a little after 3 a.m.; out into the night and storm we went. The wind howling, nearly blinded us with the whirl of snow. With every step came sharp rheumatic pains from ankle to hip, and this made progress slow. We did not know the way, but were led by the Spirit. At 5 a.m. we saw a light and on inquiry found we had been traveling right. On, on we tramped, the crucifix at the entrance of every town and along the roadside telling us plainer than words the kind of community. Still we went on, the snow making it hard to travel. We were so cold that we were driven to ask a few moments' shelter in one of the prevalent house-barn dwellings, but were denied the same, still, to modify the coldness of the refusal, something more than a penny was thrust into our hands before the door swung to. The cold was intense, especially as we were wet through and through from perspiration and the previous night's rain.

Death hovered over us all day, death from exposure and cold. At intervals all would turn black before us, and it seemed that we must sink down in the snow and perish, but the sustaining peace of the Holy Spirit never failed us and somehow we went on. At noon we came to two houses by the roadside. The Spirit guided us to go into one, and the good lady offered us money, but after hearing our message she invited us in, saying, "the pastor must have sent you," but we promptly denied that. She was the only Protestant for miles on either side.

Here we found sympathy and rest; then we tramped forth again. Being warned by her against the whole district, we made Gleidorf our objective point. She said that there we would find some Protestants, and we could easily reach there by evening, but we should not go farther as it was much worse beyond than what we had already seen.

We reached Gleidorf in time, tracted and were at first rejected. At length one very poor man, who had a sick wife, insisted on giving us 2½d. We explained that the tracts were entirely free, but he insisted. Now the whole village seemed open to us, and altogether we received something less than a shilling. At one place where a large company was gathered, playing cards, a "purse" amounting to nearly fourpence was made up and given us.

We saw the hand of the Lord in this giving of money, and no one receiving us, we concluded He intended us to pay for a bed. We went to one of the lodging house saloons, and after a few moments conversation the proprietor agreed to give us a night's lodging for what we had. He was kind enough to give us two thin slices of bread with a thick piece of pork between, the bread we ate but the pork we preserved.

After writing our journals we retired. It was the Sabbath, the last Sabbath of the old year. We had been thirty-six hours without sleep and almost constantly tramping, so we were soon off to the land of dreams. Suddenly a loud clatter on the door awakened us and we asked, "Who is there?" After some hesitation we were told, "the police." I opened the door and let them in. Our American passports were ridiculed, and we were dragged off to jail. We had been asleep just three hours.

The crowd that gave us the "purse" and a Catholic neighbor having read the tracts had aroused the police and we were arrested. It was a long distance to the Catholic town where the prison stood; we were forced to retrace our steps. But O, the heavenly influence that came to us in that prison shortly after midnight; it was like the sweet influence in the Temple of the Lord.

We had free access to the coal and wood room, and spent the night singing hymns and drying our clothes and shoes, refusing to look at the iron bars on the windows or be depressed by a name. Having a little grease with us we oiled our shoes. Never did a blessing come more timely than this seemingly adverse throwing into prison.

In the morning we were taken before an official and he trumped up some charges. Then the Lord raised up the never failing friend, who did all he could for us. He was one of the head policemen and later our jailer. He took the tracts, and he gave us of his best. The mayor was unable to handle us, so we were sent in charge of our friend to another place. This friend was

as much converted as man could be in his unprepared, narrow condition and surroundings. He did all he could to modify and better the conditions, and after the trial we were given the liberty of the city, but only on promise of going no further without money in our possession, so we sent to Berlin. That night we were shamefully abused but I need not tell of our sufferings. If ever I forget the treatment we received at the hands of his satanic majesty I hope to have the experience again. I know the devil; I know his ways. I desire to become his greatest enemy, by keeping the commandments, the agreeable laws of the Lord.

The experiences following, however, were glorious, and all ended well. We distributed a great many tracts, bore our testimony to many who had never heard the Gospel, and under conditions that they will not soon forget, left our warning with them. I can say it was the grandest experience of my life, and I thank our Heavenly Father for it.

OPENING OF FORT HALL RESERVATION.

It was said in the halls of Congress in early days that the desert of the Great Basin had been allowed the "Mormons" because of its worthlessness. Things have changed, however, since that time. The American desert, mainly through the efforts of the Latter-day Saints, has begun to bloom. Land has become more and more valuable, and now it is not so easy to locate homesteads with water for irrigation as it used to be. At intervals the government removes from a reservation the Indians who have been kept there, and orders it open for settlement. The red man becomes then either an independent farmer, or else, continuing a ward of the nation, he is removed to another less coveted tract.

When a reservation is opened it is required that the intending settler go to the tract that he desires and then to a United States land office where he enters his claim. Several may wish the same ground, and then it is a question of reaching the land office first. On the 17th of June the Fort Hall reservation of southern Idaho was opened. Those who were after choice land rode for the most part from Pocatello, where the start was made, out to the particular piece they wished to file on and then came back and took the train to the land office at Blackfoot, or relying on fleet horses having a little start raced with the train for almost forty miles.

Although this matter has no particular interest to the readers of the Star, not being connected in any way with the Church, yet it has a general interest, as there are many Saints in Idaho as well as in Utah. Following is taken from the description, given by a special correspondent of the *Deseret News*, of the interesting proceedings. The point of view is Pocatello:

There were all types present. At short intervals bunches of Indians would leave the vortex of restless animals and ride off leading spare horses to aid later his unlucky white brother—for a consideration.

In the meantime watches were being pulled at shorter intervals and final adjustment of straps and cinches was in order. The man with the packhorse bearing stakes and an axe took another hitch. There was a moment of silence and then down the breeze came the blast of the big whistle on the Oregon Short Line shops a mile and a half away. Spurs went home and quirts

whistled through the air. A bound, a scramble, and then a cloud of dust hid all from view. From sixty Indian throats went up a whoop. The dust lifted some and exposed a black blotch which the field glasses revealed as being a horse with a broken leg and a dismounted rider beating the dust out of his overalls.

It seemed as though one had hardly reached the center of the town when the regular thud of horses' hoofs smote the air. The on-coming horse swayed at every lash of the cruel quirt and finally rider and animal fell in a heap within six hundred yards of the depot. Up jumped the man and running like a deer he reached the platform—the first man to return. It was James Stanger, hatless and bootless. He had ridden sixteen miles in thirty-four minutes across country. Then came the wait for the special train that was to bear the incoming locaters to the land office, twenty-six miles away.

The arrival at Blackfoot is thus described:

Suddenly at 1:01 p.m. the cry arose, "Here they come," and then the excitement commenced. Way down the road that leads to Pocatello at the southeast arose a column of dust, and a few seconds later two horses lathered with sweat pulled up in front of the office. Thomas T. Terrell, lieutenant-governor of the state of Idaho, alighted, and in the next minute he had filed on one of the choicest pieces of land on the Fort Hall reservation, a quarter section located on the Portneuf river just outside the five mile limit from Pocatello. Two more rigs followed neck and neck, and then came the first two horsemen who had ridden relays to the scene. In all twenty-seven horsemen beat the train.

The train was scheduled to reach Blackfoot by 3 p.m. Every precaution was taken for a swift run; even the air brake cord had been removed in order to obviate the possibility of anyone stopping the train. It whistled for the station and then the scramble commenced. The rush that followed was like a tidal wave, and for a moment the special government agent, Col. H. V. A. Ferguson, and his ten aids were swept off their feet. Order was eventually evolved out of chaos, and with the greatest of good humor the line was formed and one by one they filed along the double barrier. There were old ladies, young girls and men in line.

In all there were twenty-seven filings made yesterday afternoon, three out of every four men failing to make their applications good from the fact that others were ahead of them. When the office closed at 4 p.m. there were one hundred and twenty-one in line. Their names were taken and they will form up in the same order at nine o'clock this morning. Quite a number of the riders never showed up at all and dozens of spent horses are reported to be out in the sagebrush.

THE ATTITUDE OF MOHAMMEDANISM.

One of the most wonderful religious movements that the world has seen was that of the rise and spread of Islam. The scattered, warring, idolatrous tribes of Arabia, where, as the angel said to Ishmael's mother, the hand of every man was against his fellow, were converted by Mohammed and his immediate followers into a closely united, religious nation with power in three continents. From the Hegira, 622 A.D., it was only one hundred and ten years until they had swept over northern Africa, through Spain and over the Pyrenees into France. But there Charles Martel hammered them back, and they took possession of conquered Spain.

Saracen religion and culture were not behind Saracen arms. The policy of making converts by the arguments of the sword was begun with Mohammed

and continued with great success by his followers. But it was a comparatively high culture that this people had reached, and their invasion was helpful to civilization in many respects. Some toleration was also shown where the defence or spread of the faith did not require violent means. The contrast between the Christians' and the Moors' treatment of the Jews in Spain is so great that Europeans must look back with shame for their ancestors. With the opening of modern times Islam's power in the west declined, and it shrank back to the east. It is not at a standstill, however, this "gospel of submission" is congenial to the far eastern mind, and large accessions are being made in Asia.

The following extract from an article written by a Mohammedan and printed in a Paris journal, was copied in *Public Opinion*. It is of interest in showing the uncharitable, uncompromising attitude of Islam toward Christendom. The great missionary efforts that have been made by the latter do not seem to have helped much.

"For us in the world there are only believers and unbelievers; love, charity, fraternity towards believers, disgust, hatred and war against unbelievers. Amongst unbelievers the most hateful and criminal are those who, while recognizing God, attribute to Him earthly relationships, give Him a son, a mother. Learn then, European observers, that a Christian of no matter what position, from the simple fact that he is a Christian, is in our eyes a blind man fallen from all human dignity. Other infidels have rarely been aggressive toward us. But Christians have in all times shown themselves our bitterest enemies. . . . The only excuse you offer is that you reproach us with being rebellious against your civilization. Yes, rebellious, and rebellious till death! But it is you, and you alone, who are the cause of this. Great God! are we blind enough not to see the prodigies of your progress? But know, Christian conquerors, that no calculation, no treasure, no miracle can ever reconcile us to your impious rule. Know that the mere sight of your flag here is torture to Islam's soul; your greatest benefits are so many spots sullying our conscience, and our most ardent aspiration and hope is to reach the happy day when we can efface the last vestige of your accursed empire. Before the Christian peril we have effaced the quarrels of our sects. Islamic unity is rising from one end of the world to the other. The cause of Islam's sterility is entirely in the fatal abyss created by your churches between us and western civilization."

DO NOT FRIGHTEN CHILDREN.

THE good advice given below by a prominent educator recently, as reported in the *Deseret News*, is in principle just as applicable to preachers of religion as to guardians of children. The policy of frightening people into being religious is fortunately on the wane. It seemed once to be about the only agency used.

"To make the child afraid of anything in order to induce him to be good, is a serious blunder in child training. Why make the child afraid? He already has fears enough. The wisdom of teaching to the child that there is some being with horns, ever present to ensnare and destroy him, seems a very

questionable proceeding. Fear paralyzes action. Nothing is more disastrous to an individual than to come up to maturity with that feeling. There was a time, perhaps, when this attitude of fear was of service to our ancestors in keeping them on their guard. But the telling of stories to the child that will arouse his fear is a dangerous proceeding. The child should be led to see that there is no room for fear. It has been the custom of fond mothers to impress good conduct upon their children by frightening them with stories of these monsters or agencies that are likely to carry them off. It is a dreadful thing to the child to think of being taken away. If you believe there are such evil agencies in the universe, then you may be justified in telling your children of them; but if you do not believe in their existence, then tell them of the good agencies, and banish the monster and hobgoblins from their fancies."

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges.)

THE political parties are making preparations to begin very vigorous campaigns in the near future.

THE United States department of agriculture has been infecting grasshoppers with poisonous fungus and as a result they are dying off by millions.

THE Salt Lake Temple closed June 27th and will not open until August 4th. This is the usual closing in the summer for cleaning and other work.

ONE of Utah's pioneers, Mrs. Lois E. Harrington, died at her home in American Fork, June 19th. Mrs. Harrington came to Utah in 1847, and lived a life of great usefulness.

MRS. ANN HAMER, who was one of the brave emigrants that crossed the plains with handcarts, died June 22, at Salt Lake City. She was born at Bolton, Lancashire, May 2, 1835.

ABOUT six hundred veterans gathered in Provo, June 20th to enjoy "Old Folks' day." These were over sixty years old. A most enjoyable day was spent in banqueting and entertaining the aged.

IT will require the use of 750 Pullman cars to bring the delegations of the Elks and their friends to the reunion of the Grand lodge at Salt Lake City next month. The visit of so many prominent people from all parts of the United States will be an important thing for Salt Lake City.

A WONDERFUL case of fasting is that of Mrs. Barlow Ferguson of Salt Lake City. After careful study and investigation, when medicines were found to be of no avail, she determined to cease eating for a time in order to cure epilepsy. Her fasting consisted in abstaining from food, but not from water, about two quarts of the latter being consumed daily. She did not eat for seven weeks and a few hours. During the first four days she was naturally very hungry, after that her appetite left her. Her tongue became furry and yellow, but at the end of the fast it was of a natural color again. The time to begin eating is manifested by the natural condition of the tongue and a return of appetite. Only once since the fast began has Mrs. Ferguson been attacked by the epileptic fits, and that was very light. She felt better and stronger than when she ate, although her weight decreased from one hundred and nineteen to ninety-two pounds. On the thirty-third day she walked a mile-and-a-half up one of the canyons near the city, an exertion she could not have made before she began to fast. She took much exercise and plenty of fresh air. When she decided that she was hungry enough to eat, a little orange and later milk and rice in small quantities were taken. Mrs. Ferguson is thirty-four years old and the mother of four children.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 10, 1902.

EDITORIAL.

TRUE PROPHETS ARE ALSO PREDICTED.—Frequently when testimony is given that the Lord has raised up Prophets in this time, people become, or feign to become, much frightened. They repeat the prophecy of the Savior, "And many false prophets shall arise and deceive many." They seem to think that the false ones alone will raise their voices previous to the advent of the Messiah, and that no appointed heralds will announce His coming. It is said He shall come like a thief in the night, and the day and the hour is not to be known. People seem to think this means that the generation or the age will never be revealed; and all, both the wise and the foolish virgins, are to be in profound ignorance that the wedding is to take place in their lives, until suddenly the bridegroom is in their midst.

If they but realized it, these objectors, by their very contention that only false prophets will rise up, are letting the oil out of their lamps; for they make themselves heedless to all warnings. The Lord Himself says that as the days of Noah were, so shall also the coming of the Son of Man be. They were making merry until Noah entered the ark, and did not know of their destruction until the flood came. That was not Noah's or the Lord's fault, however. The ark-builder had been predicting for many years the destruction of the people unless they repented. He probably did not tell them the hour or the day, if he knew even; but he gave them a fair warning that their doomsday was near at hand. That was the Lord's way of doing things. He gave warning before He began the destruction.

Israel and Judah had the same experience before their captivity. Prophets were sent to plead with the elder sister, who had deserted the Lord and played the harlot with many strange lovers, but she heeded not their message and warning. It was then that the Lord permitted her to be carried away, first to be a bondwoman in Assryia and then to wander off into the wilderness and be lost from the sight of man. Judah, the treacherous sister, was equally warned, but considering not Israel's fall and the words of the Prophets she was removed from her place.

And so it is in the last days before the second coming. The peoples of the earth are warned by true Prophets that the morning is near when the Sun of righteousness shall arise with healing in His wings. If they wish to avoid being burned like stubble, they must heed the warning. When Christ foretold the coming of false prophets He also said that the Gospel of the kingdom

shall be preached in all the world for a witness to all nations: and then shall the end come. Certainly He must reveal that His coming is near in order that the preaching be a witness to all nations. And does not the very fact that false prophets shall come indicate that true ones will also be found?

Each testament that the moribund dispensations of old have left us closes with the direct statement, that before the winding up scene occurs, messengers will be sent from heaven with the prophetic mission of announcing the coming of the Lord. Malachi, the last book of the Old Testament, says that a messenger will be sent to prepare the way before Him, when He comes suddenly to His temple, to sit as mighty Judge and to receive a pleasant offering from the purified sons of Levi. Revelation, the last book of the New, says that an angel, having the everlasting Gospel to preach to all people, shall fly through the midst of heaven, crying loudly for all men to fear and worship God and give Him glory, for the hour of His judgment is come. The true Prophets have been sent, and their work is partly accomplished. Let the world take heed that it does not reject their testimony and bring dire consequences upon itself.

God Bless the "Star."—A recent contributor closed his article with the above words. We feel grateful for the sentiment that inspired them. If the Lord's blessing is withdrawn from any member or department of His Church, there will follow a withering away and loss of power. He will not cease to bless where conditions are as they should be, but if He does cease, good-bye to the worth of man or the work of man. All blessings are given in harmony with principle, and where the principle prevails the blessing will follow. Every Elder knows that, weak as he is alone, he becomes powerful when speaking to those who are hungry for the word of life; and his power, if he himself is pure and humble, is proportionate to the desire of the congregation for truth.

The same principle applies to the Star. Its usefulness will be proportionate to the interest that Elders and Saints take in it. For that interest to be genuine, they must be careful readers. It is to be hoped that none of the missionaries, in the press of other duties, thinks he has time only to "glance over" the Star. Careful reading is of benefit primarily in giving information of the subjects treated, but no little benefit comes from the warm sympathy engendered for the periodical and consequently greater desire to bring it before investigators and strangers. Besides this the missionary may see that he can greaten his own sphere of usefulness in giving valuable thoughts and the inspiration of the Lord a wider circulation than his own voice can reach.

Some of the best writers of the Church have promised to contribute articles, and missionaries in the field will also do their part, we hope. The Elders cannot afford, in justice to their work, to neglect this factor in the spread of the truth. Some have found that by carrying the Star with them in their tracting and visits to strangers, they can obtain subscribers by reading articles and leaving it for consideration. If they succeed, they are the means of bringing a regularly recurring testimony before their friends. The Saints, in this matter as in nearly all others, can many times do what the Elders cannot do; and they should be zealous in spreading this, the oldest periodical of the Church. We realize that this is only one of many means to gain souls for the

Lord, but there is no single method. We must earnestly strive to make the best of every resource we possess. May the sincere prayer of every Elder and Saint be, "God bless the STAR."

J. J. C.

SOME of the conference presidents sometimes send in orders to this office for different blanks, without sufficiently describing them. The letter or letters of the form desired should be named.

THE dedication of the Copenhagen chapel was accomplished on July 4th. In the presence of about five hundred people, President Lyman offered the dedicatory prayer. The whole conference, including priesthood meetings, lasted four days. The prayer and the minutes of the great gathering will be printed in the next STAR.

THE bitterness caused by strikes is often illustrated now-a-days, but few things so cruel as the recent acts of a West Virginia mob take place. Twenty-five men were ordered by the strikers from the mine where they were employed. On receiving their refusal, the mob threw sticks of dynamite down the shaft. Five of the laborers were instantly killed. The others hastily left the death-trap, and as they emerged from the mine they were met by a volley of bullets from the brutal strikers, and many were wounded. When will men and nations learn to settle their differences with the arbitration of human reason instead of using assassination and war?

DISTRICT MEETING AT LEICESTER.

THE work of the Elders in Leicester having of late become so encouraging, a district meeting was held last Sunday as the beginning of more extensive work. It is intended to hold regular services in the future at Central Hall, Silver street, where the district meeting was held. Besides all the traveling Elders of the Nottingham conference, Elders Joseph Eckersley and Arthur L. F. MacDermott from the Liverpool office and Sister Margaret Thurman of the Leeds conference were present. President Hyrum Bennion, Jr., had so arranged as to waste no part of the day. A sacrament meeting for the Saints was held at 10:30 a.m., following this was a Priesthood meeting, and then public gatherings at 2:30 and 6:30 p.m.

In the forenoon Elder Harry W. Cushing spoke of the great joy he had in meeting once more with the Saints after three months' separation, having been in a new field. He exhorted the Saints to press on in the performance of their duties, and closed with an earnest testimony that this is the work of the Master. Sister Thurman spoke of the sweet influence of the Spirit of the Lord, and of the love that we should have for each other. She said the principle of love embraced all other principles of the Gospel. She portrayed the great worth of good associations, and the evil that results from bad companionship. Exhorted all to look after the little things of life, for then we are better able to cope with the larger things.

Elder Eckersley said he was reminded of the instance in the life of the

Savior when His three chosen Apostles received a foretaste of heaven at the time of Christ's transfiguration. He referred to the trials, sacrifices and sufferings of the Saints, saying the greater these were the higher would be our exhaltation. The Savior suffered greater trials than any person we have record of, therefore He has been given dominion over all things. Charity should be shown towards all men. All will not accept the Gospel any more than all did in Christ's time. He exhorted the Saints to be strict observers of the word of wisdom and honest tithe-payers.

The afternoon meeting was well attended by strangers and investigators. Elder MacDermott was the first speaker. He said the religion of the Latter-day Saints is not a new one, as many supposed. The same laws and ordinances that Christ and His Apostles taught are binding on us to-day. He spoke of the necessity of baptism; and as a warning to all who feel inclined to disobey God's commands, he illustrated the folly of that course by showing the wrath of God upon King Saul when he took the best of the substance of the Amalekites to offer on the altar instead of destroying all. Elder William W. Astle spoke of our free agency to choose right or wrong. Where there is no law given there is no transgression. They that knew no law would not be judged by it. Men are to be judged according to their works. He also proved that the chance to hear the Gospel preached would be given to man after death. Elder Eckersley contrasted the plain, straightforward way our Elders have of preaching the Gospel with that of the world. This work was not the invention of man, but of God. He gave an account of how it was established, and referred to the coming forth of the Book of Mormon. He also spoke of his early training in the Christian world, but now thanked the Lord that he had received a greater light.

At the evening meeting Sister Thurman referred briefly to the character and attributes of God, refuting the erroneous idea of the sectarian world. She spoke of the condition and character of the women of Utah, and compared them with those of the world. Elder Eckersley advised all to seek the Lord while He might be found. He said that the testimonies the people had heard, if rejected, would be remembered by them when the judgments of the Lord overtook the earth. Said that there was nothing pertaining to this work that was to be kept from the people. The Gospel was not to be hid or put under a bushel. But was to be heralded forth to all the world. He then dealt to some extent with the condition of the people in the valleys of the mountains and the high esteem in which they are held by many leading officials of the nations. He spoke upon the divine mission of the Savior and showed that the reformers were not satisfied with the light they had. They were sincere but realized that they had not the Gospel in its fulness, that something was lacking. He concluded with a testimony of the divinity of the Gospel, and the divine mission of the Prophet Joseph Smith.

President Bennion then thanked all for their support in helping to make the meetings a success. Thus ended some of the best meetings ever held in Leicester. It was a spiritual feast for all.

WALTER READ, Clerk of Conference.

THE Glory of God is intelligence.

DISTRICT MEETING AT BURY.

A DISTRICT meeting, largely attended by strangers and investigators, was held in the Textile Hall, Bury, Sunday, July 6, 1902. The time at the afternoon service was occupied by Elder William F. Toller, who spoke upon the subject of faith and obedience, and President James O. Webster, who argued convincingly upon the necessity of good works and the efficacy of the ordinance of baptism. Elder Joseph J. Cannon, of the Liverpool office, discoursed at the evening service upon the nature of Christ's atonement and the Gospel which he instituted for the salvation of man. Elder Benjamin R. Birchall's exposition of the subject of authority and his honest presentation of the true character of the Latter-day Saints, together with the account of his conversion to their faith was listened to with rapt attention. Each of the speakers bore a faithful testimony to the truth of the Gospel as it is understood and practiced by Latter-day Saints.

The meetings throughout were characterized by a warm and joyous spirit, the many strangers present being favorably impressed. To Elders Joseph B. Harris and Jesse H. Argyle, the committee in charge, and the Saints and friends in Bury, much praise is due for the careful arrangement of the meetings and the hospitality extended to visiting Elders, Saints and friends.

Baptisms were held at Heywood, Saturday evening, July 5th. Ten new members were added to the fold of the Master. A little persecution and the advantage of experienced Elders accounts, largely, for the present favorable condition of the conference.

WILLIAM F. TOLLER, Clerk of Conference.

THE SAINTS OF ARIZONA.

ALTHOUGH this dispensation of the Gospel is one of gathering, yet it is not to be understood that all are to come together and live in one city or in one state. Combined with the gathering is a wisely directed expansion also. The manly training obtained in winning and subduing the virgin soil and clothing its nakedness with the many-colored gown of husbandry was not for the first few settlers alone. The begetting of new commonwealths and the training of them during the very important years of infancy and childhood have been a work of love on the part of the Saints.

No place in western America has been too dry or too forbidding for "Mormon" colonists. With faith in God, who made water burst from the rock in Horeb and who sweetened the bitter waters of Marah, the desert has not terrified them. They have expected to see miracles, but miracles, where they themselves took a more active and intelligent part than did the released slaves of Pharaoh. Many years ago they began settling in Arizona when that now prosperous territory was little known except as the land of the thorny cactus and the home of the fierce Apache Indians. The Saints now form an important element among the inhabitants there. The consideration they are held in is shown by the following editorial in the *Tuscan Citizen* in reply to some comments of a paper in New Mexico. The *Citizen* having no connection with

our people, speaks in an unprejudiced way of those whose methods and motives it has had a chance to learn.

"Our contemporary is unjust to the people of Arizona who profess the Mormon religion. They are industrious, provident, enterprising and law-abiding. They are among the best citizens of Arizona and we only wish that Arizona had more of them.

"A man's religious belief or lack of belief, does not enter into the scheme of existence in Arizona. Liberality of thought and freedom of opinion receive universal recognition. It is probable that a great majority of the people of Arizona adhere to some religious denomination and habitually attend some recognized place of worship. But this is not essential to the pursuit of peace and happiness and prosperity, and no person suffers in estate or social relation because he rejects all creeds or adheres nominally or strictly to the one of his choice.

"The members of the Mormon communion in Arizona enjoy the respect and good-will of their neighbors of other church organizations and of those who belong to no church. They have won the respect of their neighbors by attending closely to their own business, by intelligent labor, by public spirit and by careful cultivation of the amenities of life that go to make what are called good neighbors. The Mormons are all right."

BRIGHAM YOUNG.

(Continued from page 430).

It seems certain that the Lord never intended His Church to become popular in the world, at least not until He comes to reign. It is doubtless well that it should not be; for those who accept the promise of such great blessings as the Gospel brings should justly be called to overcome the resistence and suffer the disapproval of the great majority, those who have not the promise. And yet the Lord is not to be blamed for the lack of popularity. The prejudice against the good, the reasonable and the holy, which make them appear bad and absurd and blasphemous, is the fault of man, who permits himself to nourish false influences, and think and act in discordance with the will of God.

At a special conference held in Salt Lake City, August 29th, 1852, the revelation, given through Joseph Smith nine years before on the eternity of the marriage covenant, including a plurality of wives, was read to the Saints and publicly avowed by them. This was not the beginning of obedience to the revelation. The Prophet Joseph had both obeyed it and taught others to do so before his death. Brigham Young had in this matter as in all others accepted the teachings of the Prophet. He as well as Joseph realized the seriousness not only of the principle itself but also of practicing it among a people that would seize the opportunity to arouse prejudice and persecution. With all their fearlessness, both shrank when the commandment was first given. President Young related afterward that as he sat in his house contemplating the matter he saw a funeral train pass, and he wished in his heart that he could have taken the place of the corpse in the coffin.

From the time of its avowal until the manifesto of President Wilford Woodruff in 1890, the principle and practice of plurality of wives was one of

the chief causes of difference between the Latter-day Saints and their enemies. President Young saw some persecution, where polygamy was offered as excuse, but the era of special bitterness in this regard opened after his death. Prejudice has been disappearing since the manifesto was accepted by the Saints, and at the present time only those who love bickering and contention attack the people for the condition that has been.

Soon after the settlers came to Utah, Mexicans were found in the Territory trading with the Indians. Their bargains were not alone for blankets, horses and fire-arms, but also for Indian squaws and children, whom they sold again as slaves. President Young issued a proclamation against this system of slavery, and declared, as governor of the Territory, that human flesh should not be dealt in as property. He warned the traders to cease buying slaves, and most of them did so, but some kept on and were arrested. An Indian woman and eight children were released, and the Mexicans were sent away. Angered at this they began stirring up the savages to war against the settlers.

Many of the Indians, also, disliked Governor Young's interference with this trade, for it seems to have been a common practice with them to sell either from their own tribes or captives from other tribes. They came to the settlers many times and offered papooses for flour, tobacco, fire-arms or other articles. If the Saints did not buy, they sometimes killed the babes on the spot. To avoid this many settlers bought the little Indians, and giving them their freedom, reared them as members of their own family.

It is probable, too, that many of the Indians were anxious to fight in order to steal stock and have the excitement of battle. What was called the Walker war, after the Ute chief, Walkara, or Walker, broke out in July 1853. The attack began in Fort Payson, and it was not long until the tribes of southern Utah were in arms. The settlers were gathered into forts, and many of the smaller communities were broken up; mills and farmhouses were burned, and much stock was stolen. About a score of the whites were killed. Among the most lamentable tragedies of the war was the death of Captain Gunnison, of the United States Army, and his companions. They were on a surveying expedition and were camped on the Sevier river. Captain Gunnison was a faithful friend of President Young and the Latter-day Saints and no enemy of the Indians. He and his companions were killed by the Pauvantes to avenge the killing of some friendly members of this tribe by a company of Missouri emigrants on the way to California.

During this war President Young ordered the militia and settlers never to injure the Indians for the sake of revenge, and never to take the offensive, but to try to win back the friendship of the red men. He sent to Chief Walker the following letter soon after the trouble began:

Great Salt Lake City, July 25, 1853.

Captain Walker,

I send you some tobacco to smoke in the mountains when you get lonesome. You are a fool for fighting your best friends, for we are the best friends and the only friends that you have in the world. Everybody else would kill you if they could get a chance. If you get hungry send some friendly Indian down to the settlements and we will give you some beef cattle and flour. If you are afraid of the tobacco which I send you, you can let

some of your prisoners try it first and then you will know that it is good. When you get good-natured again I would like to see you. Don't you think you would be ashamed? You know that I have always been your best friend.

BRIGHAM YOUNG.

When Walker had grown tired of the war, President Young, while taking a tour through the southern settlements, met him, and a council of peace was held. Many presents were given to the braves, and good feelings were again established. Through uniform kindness President Young gained Walker's confidence and friendship. Once, when in the neighborhood of the chief's camping ground, the President's party was surrounded by Utes, who seemed to be on the warpath. Fearing an attack President Young turned from his course and drove directly to Walker's wigwams. The chief received him, but demanded of the interpreter that one of the white men should be sacrificed to accompany his dying son to the happy hunting grounds. He felt that it would be a fitting honor to the son of a powerful chief. On being told what Walker asked and of his determination, President Young requested that he be taken to the sick child. He told the chief to send away the medicine man, as he was no good. Then laying his hands on the dusky sufferer he administered to him, and the boy was instantly healed. Walker was naturally very much pleased, and from that time on he looked upon the "Big Chief" with some degree of reverence. About a year after the close of his war against the settlers the Ute chief died, and his last words were an admonition to his tribe to live at peace with the Mormons.

As we remember, Brigham Young had been appointed governor of Utah Territory and superintendent of Indian affairs by President Millard Fillmore in 1850. His administration had been so strong and honest and his treatment of the savages so wise that all who lived in the Territory, except a few bitter enemies of the Church, considered him the right man for the place four years later. Franklin Pierce, who had become president of the United States in 1853, appointed the following year Colonel E. J. Steptoe to the governorship. While in Utah Colonel Steptoe united with Judge Kinney and all the United States officials and army officers and the leading non-Mormon business men in a petition to President Pierce to reappoint Governor Young. This strong manifestation of favor on the part of men outside of the Church, and whose lives and property were to be protected, is one of the strongest endorsements of Governor Young, and it shows the falsity of the evil reports that were being sent out from time to time by enemies of the Saints.

It very seldom happens that one man declines a high office, recommending another as more suitable for the place, but this is what Colonel Steptoe did. He was the second person to sign the petition to President Pierce wherein was stated that Governor Young had the entire confidence of the people, without distinction of party or sect, that he was a firm supporter of the constitution and laws of the United States and of constitutional liberty, that his integrity and ability were unquestioned and that he was decidedly the most suitable person that could be selected for the office.

[TO BE CONTINUED].

THE Eternal God is thy refuge, and underneath are the everlasting arms.

GAMBLING.—The corruption and misery of gambling are too well known to require argument. The two views given below are interesting:

The *Austral Light*, a Roman Catholic magazine of Australia, recently published an elaborate defence of gambling written by a Jesuit priest under instructions from Cardinal Moran, the head of the church in Australia. The article expressly affirms that gambling in itself is right, even when gain (not entertainment) is the direct aim of the gambler, and that it is wrong only when carried to excess.

The great artist Watts said: "I love a horse, but would abolish the turf—fruitful source of gambling, the one vice for which nature offers no excuse."

THE HURRYING HOURS.

How often the thoughts come home to me,
As the moments hurry away,
Of the many things I intend to do
Somehow, some time, some day.
There are promises that have not been kept,
Though I always meant to be true,
But time is too short for all the things
That a body intends to do.

I will write a letter or read a book,
I will write a bit of rhyme;
I will do the things that I ought to do
Some day when I have time.
So I look beyond, as I hope and plan,
For the days that are just ahead,
While the day that is here goes into the grave
With its opportunities dead.

To-day is the only day we have,
Of to-morrow we can't be sure;
To seize the chance as it comes along
Is the way to make it secure.
For every year is a shorter year,
And this is a truth sublime—
A moment misspent is a jewel lost
From the treasury of time.

SELECTED.

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